

The Christian World.

WEAPONS OF WARFARE.
OUR WORK IN MEXICO.

BY REV. SAMUEL P. CRAVER.

[Concluded.]

Allow me to present a sample of publications which are published in the Catholic papers of this society this week. It is copied from another Mexican paper, which before had copied it from a Cuban paper. It is something which the intelligent editor of the paper must have known to be false, but it is published under the significant title of, "New Triumphs of the Catholic Church":—

The United States have just been the theatre of new conversions to Catholicism of illustrious persons who have abandoned the ranks of the Protestant church, have been drawn into the bosom of our communion. Here is of those converted in the course of the present year, taken from our colleague, *La Revista Católica*, of Havana: the Most Rev. James Frederick Wood, archbishop of Philadelphia; the Most Rev. James Roosevelt Bayle, Doctor in Theology and Archishop of Baltimore; the Rev. Joshua Young, Doctor in Theology and former Bishop of Erie; the Bishop of Taylor and Hartford; Bishop Becker of Wilmington; Bishop Gilmore of Cleveland; Bishop Rosencranz of Columbus, and Bishop Wabash of Ogdensburg. These were Bishops of the sect of Old Catholics.

I have given a literal translation of the paragraph. Some of the names are evidently badly written, but as I have not at hand the means of ascertaining what they should be, I give them as found in the Spanish. The paragraph speaks for itself, and needs little comment. It will certainly be news to those Catholic prelates, to learn that their brethren of the infallible (?) Church, parade their names before the Mexican people as converts gained from Protestantism during the present year. It would probably surprise Dr. Dollinger to hear that the old Catholic movement is so widely extended that in one year it could lose, in the United States, two archbishops and seven bishops.

The paper which publishes this paragraph is the organ of the curate of this city, who is regarded by the people as a saint, and his word is for them better than inspiration. The paper occupies itself in but little else than attacks on Protestantism in general, and our Mexican work in particular. The same may be said of the Catholic press in the entire country. It is the public, visible weapon most used at present. It is an honorable weapon when honorably used; but dedicated to falsehood, it demands the counter influence of a press conscientiously used in the propagation of truth and the refutation of error. One of the greatest wants of our mission is that which relates to the facilities for publication. We have a good press in Mexico and an excellent paper (*el Abogado*), but it is only monthly, whereas it ought to be weekly. The people lose their interest in the paper because it is so long in coming, with an interval of two months and titles applicable to volume is a very profitable, inspiring manual for hours of life.

In Tract Society publish an volume from the pen of Rev. Mr. Riley, at first in the English edition, 50 cents. These were plain, general directions, given at St. Square, London, after Sunday school, to such as accepted an invitation to enjoy further instruction in the tract is full of wise, spirit-giving advice.

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ness, the claims of both these societies may be presented, so as to avoid all confusion and conflict, and so as to secure a generous response to both these important objects. Other denominations are moving vigorously in this cause, and are already far in advance of us, in entering this open door of usefulness. Shall we sit still and allow them to take those fields of labor which Providence has committed to our charge?

The sum of fifteen hundred dollars, at least, ought to be raised for this object the present year. This would do for a beginning, and would enable the society to organize its work at the approaching session of our Conference.

We are now almost upon the closing quarter of the Conference year. Prompt and earnest action by the preachers is of the utmost importance. If two separate missionary collections are seriously objectable, there may be no inappropriateness in combining the two objects, and allowing the people an opportunity of designating what part of their contribution shall be for domestic missions. The subject should be carefully explained, to avoid all confusion. If the claims of the missionary cause are faithfully presented, the people will respond, and our missionary work will be generously sustained.

In behalf of the board of managers, S. ALLEN, President.

A. W. POTTE, Secretary.

P. JAGUES, Presiding Elders.

E. MARTIN, CONSTITUTION.

Article I. This society shall be called the Maine Conference Home Missionary Society of the Methodist Episcopal Church.

Art. II. The object of this society shall be to aid the feeble charges within the bounds of the Maine Conference in supporting themselves with the ministry of the Gospel.

Art. III. All members of the Maine Conference of the M. E. Church shall become members of this society, by the payment of one dollar annual. Any lay member of the M. E. Church may become a member of this society by vote of the society at any regular meeting, and by paying one dollar, annually, to the treasury. The payment of ten dollars at one time shall constitute membership for life.

Art. IV. The officers of this society shall be a President, Vice President, Secretary, Treasurer, and a Standing Committee of nine, to be elected at each annual meeting, who shall hold their office one year, or until others are chosen in their place. The Standing Committee, of which the Presiding Elder of the Maine Conference shall be members, *ex officio*, together with the other officers, shall constitute a Board of Managers, which shall be the Board of Managers of this society.

Mr. Edward King, writing to the *Boston Journal* from London, describes Dr. Schleemann as "an active, energetic gentleman in the prime of life, with regular oval features, dark hair and moustache, sparkling eyes, and a genial fund of humor." He speaks English very well.

The nineteenth century has been especially rich in brilliant comets, visible to the naked eye. The large comet of 1811 was exceedingly fine; the head measured 112,000 miles in diameter, and the tail was no less than 112,000,000 miles in length. The comet of 1843 was visible in full day, and of all comets known, it approached nearest the sun. Donati's comet, in 1858, is the most famous comet of modern times.

Art. V. The managers shall hold a meeting during the session of Conference each year, and at such other time and place, during the year, as they may determine, five of whom shall constitute a quorum.

Art. VI. Collections in aid of this society, both public and private, shall be so conducted as not to interfere with collections for the General Missionary Society.

Art. VII. No charge shall receive aid from the funds of this society, which do not contribute with reasonable generosity to aid funds, and which does not afford reasonable promise of becoming self-supporting, without the concurrence of two-thirds of the Board of Managers.

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ZION'S HERALD.

THURSDAY, JANUARY 24, 1878.

The general missionary meeting last week, and the missionary discourses of last Sabbath and the preceding, have awakened much fervor among the Churches in this vicinity, that the debt of the Boston Missionary and Church Extension Society has all been provided for. The amount has been met by reliable subscriptions paid in cash or legal notes. No more ungrateful incubus ever rested upon our Churches in this vicinity. It was simply one of the natural, although utterly unexpected, bequests of a period of inflation and unlimited hope to an hour of depression. But this debt represented several living and active Churches, vigorous Sunday-schools, and scores of Christian men and women who have been gathered into these mission Churches. The severe discipline passed through will not be without its lessons and blessings. It will not inhibit or limit Christian benevolence, but it will secure discretion, prudence and careful investigation, the management of the aggressive work of the Church in this city and vicinity. But now we set up a grateful stone of remembrance, and write upon it, "Ebenezer — thus far hath the Lord led us."

The posthumous and unfinished report of the late Senator Morton upon the Chinese question deepens still more the regret at his lamented death. His careful examination of all the points involved, his knowledge of the exact facts in the case by personal inspection, his broad statesmanship and his remarkable power in debate, would have enabled him to give character and direction to the ultimate legislation of the government upon the subject. He apprehends all the grave difficulties involved in the question; but believes the chief and only serious obstacle to the ultimate and satisfactory settlement of it, to be one of caste and color, like the terrible one which has just drenched the country in blood. If the Christian and truly American course is taken, at an early day, positively and peremptorily by the government, no serious evils will ensue. He believes not simply in tolerating Chinese immigration, but in clothing them, under due restrictions, with citizenship and the right of suffrage; then they will be able to defend themselves, and their civil rights will be a matter of selfish interest to the party that desires their votes. He suggests the important fact that these Chinese, coming from Hong Kong, are British subjects, and unpleasant complications that government may follow their illiberal and unjust treatment. He does not believe Chinese labor has been injury, but an inestimable blessing to California; and that much of her present remarkable material development is largely due to the industrious, intelligent, faithful and cheap labor of these abused Orientals.

Just at this moment the question is assuming a perilous aspect. The low mob of San Francisco seems to be organized by leaders of some intelligence, and a direct attack upon the coming Chinese passengers in the Pacific steamer, just due, is threatened. The city authorities are, however, fully aroused and seem to be taking resolute measures to defend its peace. Gen. McDowell, in command of the department, holds himself in readiness to respond to the aid of the general government if required. There is only one safe and wise course, and that is the Christian. It is folly to war against Providence. God is great! If He sends China to America, it is not that she may bring graves, but food, homes, and the way to heaven.

When you join a Church, you should calculate to stand by your colors. What is a soldier good for who drops out of the ranks, or skulks, or runs, the moment the cause is in peril? What is a Church member worth who becomes invisible just when his services could be of some value? If you are in a large Church where the workers are abundant, you may without harm keep modestly in the background; but in case the ranks are thin, your response should ring out at every roll-call. As a Christian soldier, you have enlisted for the war; and how can you settle it in the court of conscience that you are delinquent in the breach? What good opinion can you have of yourself, if, when in a large Church, you press your way to the front ranks and seek promotion, and then when your lot falls among a small people who really need your help, you keep your letter in your pocket or pass it over to some other denomination which happens to be larger or more popular than your own? That course is a sad commentary on your religion. But we fear it is a true history of many a sham Methodist, and as for that, of many a sham professor in every seat. If they are not deserters from the ranks, they are shirkers and pretenders, and as such, a source of positive

weakness to any body to which they may belong.

A censorious temper, so unbecoming a follower of the compassionate Saviour, is the blasting and mildew of the Christian life. The sweetness, the divine charity of the Gospel is turned to the poison of asps under its breath. The gall and spleen of fallen nature are mistaken for the love of God and a zeal for His cause. Be not so utterly deceived. The two spirits are world-wide apart from each other. You are not sent to curse, to bless, men; you are not to smile, blacken and dishearten them, but to afford them words of hope and encouragement, to be considerate and helpful, disposed to see their best side and to put the most favorable construction on their conduct, rather than to expose their faults, to blast their reputation, and to consign them to the uncovenanted mercies of God. You are not yet in the judgment seat, and by the indulgence of such a temper show to all candid and reasonable people how little you are qualified to occupy any such position. Your judgments are uncharitable and narrow. By such rash, wholesale and unqualified denunciations all influence for good over men is destroyed. They are repelled rather than convicted by his gifts to meet such an occasion.

For just such an exigency as this God has been pleased to provide and send out into His great field men singularly adapted, by gifts and graces, for the work. Men like William Taylor, Rev. Mr. Caughey, Charles G. Finney, and President Mahan, devoted, intelligent, experienced, and full of the Holy Spirit, working with pastors, have often been the instruments of carrying forward extraordinary revival services, in which many hundreds have been added to the Church. These substantial and able men have drawn the people to hear them, not so much by any peculiarities or eccentricities of manner or matter, as by the moral power with which they have been endowed, and by the extraordinary religious interest which has been awakened.

Modern religious movements have been sustained very largely outside of denominational lines. They have drawn multitudes by the novel character of the gathering, the inspiration of song, and the broad, unlimited field from which the congregations are sustained. No particular Church is responsible for the progress or conservation of the work. No Church with all its membership enters into the work. The converts have no particular religious alliances. The whole scene of the revival meetings is so anomalous, so diverse, with its immense crowds, its inspiring songs, its overwhelming enthusiasm, from the ordinary atmosphere and character of Church services, that they seem quite tame and unsatisfactory in comparison. It often occurs, after such a union movement, that the local Churches are but little revived themselves by its services, and that few of its promised results are realized.

But the astonishing success of the excellent laymen in England and America who first, under the divine blessing, gathered these immense congregations, and held and moved them in a marvelous manner, has produced one very natural result. It has started out scores of men, with little of their piety and intelligence, and none of their prudence, who are tempted, by the facility with which they can now secure a hearing, to seek a livelihood without manual labor by circulating among the Churches and holding revival meetings. These men do not wait to be called. They make their own providence. They go from one parsonage to another, exhibiting their easily obtained certificates of character and successful labors.

Some of them are very wolves in sheep's clothing. They are sleek and smooth, and oily of tongue, full of the cast of devotion, humble when seeking position, but arrogant, and denunciatory, and defiant, if their plans are thwarted. Among these are men who have taken up various delusions, such as, that the second advent of the Lord Jesus has already occurred; that He came secretly, says as apprehended by His elect, some three years since, and is now judging the world, and gradually gathering His saints out of it into the heavens just above us; and that the grand consummation of all the dispensations is close at hand. These men are also, usually, the disciples of some branch of the Plymouth Brethren, and sow their dangerous seeds of communism, Calvinism and Antinomianism in connection with their mixed and incongruous views of the second advent. The old figures and symbols, the prophetic images and beasts, have experienced a wonderful resurrection at their hands, and are now doing vigorous service again, forming the staple of discourse on the part of these irresponsible evangelists. The old experiences of the second advent days of Mr. Miller are being repeated. These wandering and plausible evangelists, earnest in manner and abounding in Scripture quotations, are worming themselves into Churches, and sometimes deceive even the elect. We know of one very promising young minister, whose pastoral career seems to be blighted by the strange power of one of these vagrant evangelists of another gospel, and whose usefulness may be utterly destroyed — his present views leading him out of denominational lines into the establishment of a temporary society for the promulgation of his new doctrines. Excellent men and women from various Churches have been estranged from the fellowship of their pastors and brethren, turned away from the simple truth as it is in Jesus, from legitimate Christian work, and are led into fruitless controversies and unscriptural expectations.

We refer to events now occurring, not far from our city, in order to awaken our pastors, especially the younger class of them, to the danger of admitting these volunteer and floating revivals into their Churches. All the possible interest that may be awakened will be more than overborne by the seeds of disputation and disorganization which will be sown. We do not wonder at the earnest desire of devoted ministers

To scare men away from the pit is not enough in order to win them to heaven. Love is the love-stone of the new covenant, and by this will Christ draw all men toward Him.

LAWLESS EVANGELISTS.

It very often occurs that a pastor finds himself unequal to the demands of the hour upon him. His labors have become fruitful in spiritual results. He sees that his Church is already awakened and eager for extraordinary services; many persons seem ready to be conversed with on religious topics; and some are penitently inquiring the way of salvation. More than the possible labor of one man seems to be required. The adjoining pastors have their own fields of service to cultivate, or no one of them seems especially adapted in his gifts to meet such an occasion.

We do not object to proper aid. We are glad to see our ministerial brethren help each other. There are also able, recognized, and devout evangelists, providentially without pastoral fields, with long experience in the work, whose counsels, prayers and inspiring services are greatly to be prized, when they can be obtained, and when the Church is in a condition to work harmoniously with them. We only lift up our voice against those wandering stars, who are not only out of their orbits, but are sure to draw others with them into darkness and spiritual wretchedness.

for manifest results to their labors. We are not surprised that they stand ready to call to their aid every divinely-attested agency for the upbuilding of the Church and the awakening of sinners. But God has appointed that this work shall be done by "the foolishness of preaching." Any work that has power and permanence in it must be of God. If God does not work with, and through, a minister of His Gospel, it is a significant evidence that he has mistaken his calling. Those Churches are the most loyal, faithful and fruitful, who patiently and persistently honor the appointed means of grace, bring all their own into the storehouse, prove the Lord with earnest and unfaltering prayer, and fast and sanctify themselves, that the Lord may work wonders among them.

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Time passes. Builders and mortgagees, relentless as tax-collectors, press for discharge of their claims. Money is slowly collected. The good subscriptions are paid first, and are applied to the payment of interest, not of principal. Multitudes of pledges, great and small, are discovered to be uncollectible by any process. The faces of trustees lengthen as the aggregate debt piles up, and the conviction dawns upon them that, if ever paid, it must be out of their own pockets. Recourse is had to sensational preachers who draw the floating population into the Church, and a double salary out of the overtaxed resources of the brethren. When the sensational brother departs, his sensational congregation departs also, and the wise expedient is seen to have helped matters by changing them from bad to worse. The fact is, that Churches succeed financially by the application of sound business methods, and by those only. Spiritual success is achieved by downright hard work, and by holy living, and in no other way. The Church is infinitely more indebted to the patient, plodding, laborious ministers of average ability, than to all the stars that glitter for a while in the pulpit firmament. We do not disparage genius, nor eloquence, nor oratory, nor popular gifts; but all put together will never equal in ministerial value a loving, holy, toilsome ministry. Manifested in the latter, they are of the highest service. Severed from it, it is doubtful whether they do more good than harm. "Why do the Methodists accomplish so much?" one English prelate is said to have asked of another. "Because they are all at it, and always at it," was the reply. "Christianity in earnest" is always at it — and always with a zeal according to knowledge.

Possibly, the renown of great dedicated men has reached the zenith. Nay, it may be in the decline. More sober measures must henceforth be adopted. The question arises, whether a Conference Board of Church Extension, whose consent shall be necessary to all plans of church building, mortgage, and sale, would not be a safeguard against the expensive mistakes into which inexperienced pastors and committees so frequently fall.

Have you heard of the existence of Saratoga and its beautiful church, in Boston? A needless question, for has not Bishop Haven told you all about it, as well as about the benefit the debtors receive from the curative waters, and from the curative Dr. Strong of that famous summer resort? Well, Saratoga's Methodist Church, if memory serves us right, was reported paid for in ministerial value a loving, holy, toilsome ministry. Manifested in the latter, they are of the highest service. Severed from it, it is doubtful whether they do more good than harm. "Why do the Methodists accomplish so much?" one English prelate is said to have asked of another. "Because they are all at it, and always at it," was the reply. "Christianity in earnest" is always at it — and always with a zeal according to knowledge.

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Such is the report of the *New York Herald*. It may or may not be correct. It bears evidence of unusual care in the preparation. Some curious chapters might be written on the reports of metropolitan sermons. Some are composed after cursory perusal of the preachers' manuscript; some from a more or less attentive listening to the discourse; some from casual reports obtained from hearers while reporters were drinking in neighboring saloons; and some are evolved, like the German scientist's camel, from the depths of the inner consciousness. Occasionally a *mis* reporter is brought to task. He defends himself with ingenious impudence, and pleads the necessities of his paper, and sagacious provision of what the minister ought to have said on his pre-announced text. In this case the reporter seems to have been present, and in condition to present a fair and full abstract of the homily.

Dr. Bellows, presumably, is not conversant with Methodism. Otherwise he would have known that the "new method" denounced, is as old as some of its finest churches; and that our Episcopalian and Presbyterian brethren are simply imitating Methodism in this, as they do in so many other particulars. One exception, however, must be carefully noted: The Methodists do not announce pledges from men of straw, to secure pledges from men of flesh and blood. That is a questionable improvement on Methodism's methods. Exciting appeals are common enough, and commendable enough; and excited responses are not uncommon. But all are honest. None are "low and detrimental to morality," except as enthusiasts are led to make promises that they hope to do when made. Dr. Bellows must be in possession of facts unknown to the general public, to warrant his sweeping condemnation.

Methodism in the city and State of New York is suffering severely from the ill-judged enthusiasm of the past.

The New York Conference is compelled

annually to listen to appeals from Churches embarrassed by dereliction from sound business principles, and to take measures to save them from passing under the auctioneer's hammer. Of course success is achieved, but at a cost of money, energy, and emotion that might have produced far better results in other directions. Reports of indebtedness incurred by the erection of churches — indebtedness liquidated on the day of dedication — have induced many building committees to expend more freely than they would have done, in the hope that some wily, clerical financier would raise the whole amount when the building should be consecrated to the worship of God. The

structure is completed; the momentous day arrives; and with it the manipulator who works such pecuniary prodigies. Powerful sermons are preached, stirring hymns are sung, devotional excitement rises to fever heat, exciting appeals are made, pledges are publicly announced, and multitudes promise sums that cool observers at once determine will never be paid, for the good and sufficient reason that the generous donors do not possess the ability to pay. The grand total of promises to pay swells up, and amid loud acclamations the statement is made that the entire indebtedness is raised. *Is it?* Yes, if promises are good as currency otherwise not.

Time passes. Builders and mortgagees, relentless as tax-collectors, press for discharge of their claims. Money is slowly collected. The good subscriptions are paid first, and are applied to the payment of interest, not of principal. Multitudes of pledges, great and small, are discovered to be uncollectible by any process. The faces of trustees lengthen as the aggregate debt piles up, and the conviction dawns upon them that, if ever paid, it must be out of their own pockets. Recourse is had to sensational preachers who draw the floating population into the Church, and a double salary out of the overtaxed resources of the brethren. When the sensational brother departs, his sensational congregation departs also, and the wise expedient is seen to have helped matters by changing them from bad to worse. The fact is, that Churches succeed financially by the application of sound business methods, and by those only. Spiritual success is achieved by downright hard work, and by holy living, and in no other way. The Church is infinitely more indebted to the patient, plodding, laborious ministers of average ability, than to all the stars that glitter for a while in the pulpit firmament. We do not disparage genius, nor eloquence, nor oratory, nor popular gifts; but all put together will never equal in ministerial value a loving, holy, toilsome ministry. Manifested in the latter, they are of the highest service. Severed from it, it is doubtful whether they do more good than harm. "Why do the Methodists accomplish so much?" one English prelate is said to have asked of another. "Because they are all at it, and always at it," was the reply. "Christianity in earnest" is always at it — and always with a zeal according to knowledge.

It is pleasant to know that some pastors are pushing the canvass for ZION'S HERALD. We hope there will be no exceptions, until a paper is placed in every family.

the Revelation of Genesis; and Rev. W. M. Taylor, an admirable practical discussion of the Conditions of Successful Prayer. Dr. McCosh contributes a short paper upon Contemporary Philosophy; and G. P. Fisher upon Materialism and the Pulpit; and Francis Wharton upon Casualty, Theological and Legal. Altogether the table of contents makes a remarkably attractive list of topics for the scholar and theologian.

(Since writing the above, we notice that Rev. J. M. Sherwood, a former editor and proprietor of the *Quarterly*, appears in the *Evangelist* with a card, charging the present proprietor with a failure to fulfill his pledge in reference to his co-editorial supervision of the *Bi-monthly*, and threatens a legal process to establish his rights.)

It is pleasant to know that some pastors are pushing the canvass for ZION'S HERALD. We hope there will be no exceptions, until a paper is placed in every family.

It is a little funny to find a Universalist minister solemnly warning an independent Presbyterian, and a Methodist pastor in the full fellowship of his Church, against being too lax in doctrine on the question of future retribution; but this, Dr. Rydr, of Chicago, has done. In the *Inter Ocean* of the 9th he publishes an open letter to Rev. Drs. Swing and Thomas, in reference to the reports of their sermons preached on the previous Sabbath, in which he thanks them for the powerful aid which they brought to sentiments for that he had been advocating upon future punishment for many years; holds them as co-laborers, and congratulates himself for the excellent company in which he now finds himself. Having thus heartily welcomed his brethren to a participation in his work, he finds it necessary to guard them, as is the habit of new converts, against going to the other extreme, and preaching too misty and uncertain a doctrine on the subject. He says: —

"I hope neither of you will overlook the fact that the Bible does teach that there is a hell, the only question being as to the nature and extent of the punishment. The friends of the government will not attempt to set aside this Bible view, else the religious world may yet have the strange spectacle of the Universalists holding a hell of their own, the denial of it at the Orthodox party. How pleasant, my dear Professor, to think of your parish as the Central Universal Church; and of yours, my dear Centenary Universal Church! I had not thought that so important an accession to our denominational church, 'Blessed be the tie which binds,' etc.

It is certainly to be hoped that this emphatic warning from such a source will be heeded.

It is probably true, that there is hardly a family in New England which does not subscribe for a paper. It is important for fathers and mothers to consider seriously what newspapers their children shall read.

The *Bibliotheca Sacra* — the ablest purely theological periodical of Christendom — opens its forty-eighth year with a full, calm, and, on the whole, quite satisfactory discussion of the question of the Silence of Women in Churches, by Rev. William DeLois Love, D. D.; Prof. Gardner of the Berkeley Divinity School, Middletown, Conn., has an elaborate essay upon the Bearing of Present Scientific Thought upon Theology; Rev. B. Peck, Ph. D., gives a collection of various readings of the Samaritan Pentateuch, compared with the Hebrew and other versions; Dr. Samuel Osgood preaches for peace, in a review of a Century of War; Prof. John Morgan, of Oberlin, presents and considers eight different theories of the Atonement, from the early medieval to Bushnell's, criticizing each. This paper is very interesting and suggestive, and is one of a series. The fifth article discusses the prolific question of the Star in the East. The paper is by Rev. Theo. Appel, D. D., of Franklin and Marshall Coll., Lancaster, Pa. Prof. Archibald Duff, Jr., of Montreal, has a paper upon August Tholuck, translated from Dr. and Prof. Ord. of the University of Halle, Wittenberg. The book notices cover the late German and English theological publications, and are both critical and descriptive.

Do not fail to renew your subscription promptly; hand the money to the preacher in charge, or send direct to the publisher.

We learn through a note from Rev. G. R. Palmer that Rev. Phineas Higgins of Damariscotta died on the 14th inst., and was buried the 17th Inst. During our visit to Damariscotta last fall, Brother Higgins was looking pale, and seemed to have the promise of many years of health and usefulness before him. He had, however, heart difficulties which gave his family anxiety. He was a very active and successful pastor in the days of his itinerant service; and many spiritual children in Maine bear witness to his faithful ministry.

(Since writing the above we learn by a note from Rev. A. S. Townsend that Brother Higgins preached at Damariscotta Mills, Sunday afternoon, "with great

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Wright, New England novel,

which will be ready

A private note from Rev. H. Colman to Rev. A. Moore, now on a visit to Maine, brings information that Rev. H. C. Tilton, formerly of East Maine Conference, is dangerously sick at Janesville, Wisconsin. He is triumphant in the prospect of a crown of life, having served the Church long, faithfully and efficiently.

The February number of the *National Repository* is attractive and instructive. The editor prepares the first illustrated paper upon the Antelope and Deer of America; Rev. A. H. Guernsey gives a pleasant *résumé* of the experiments in deep sea sounding conducted on the Challenger, of the British navy, with incidents of her voyage; Prof. Wells writes a forcible and interesting sketch of Gambetta. The other articles are all readable, and afford a wide variety. Dr. Wise presents, in the editorial department, a strong, clear, radical thesis amply discussed, and in excellent temper, upon the principles of Church government, and the editorial miscellany is, as usual, fresh, entertaining, and within the canons of good taste.

Rev. Dr. J. M. Buckley is pursuing the same vigorous course towards the rum traffic in Stamford, Conn., as Chancellor Crosby in New York city. At the instance of some of the persons whom he harassed by his energetic measures, he was arrested on Saturday, but has been released under bonds. We very much mistake the temper of our brother if this rebuff kills his enthusiasm.

Mr. Murphy is meeting with his usual success in his efforts to convert the people to his views. About the 1st of January, he addressed a sermon to the members of the First Congregational Church, the Rev. Dr. T. C. Foster, in which he exposed the errors of the Universalists.

Mr. Murphy is meeting with his usual success in Springfield, Mass., both in securing immense audiences and remarkable reformations among intertemperance—himself a practical dressmaker—will instruct a volunteer class in S. B. Taylor's system of cutting and fitting. It attracts many to the meetings, and is a great success.

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The Family.

OVER THERE.

BY HON. J. E. DAWLEY.

Brother Nathan Munroe, of East Providence, recently deceased, was for many years a dearly beloved member of the Warren (R. L.) Methodist Church, and for years a subscriber to the HERALD. During the long and painful illness which would raise his hand heavenward, as in prayer, and whisper, "Over there, over there," so that he caught glimpses of what was awaiting him in the other world, The frequent use of these words, as in life of the good man was nearing his close, has suggested the following poem:

Hope died as autumn leaves were falling,
And still the hours were full of cheer,
And voices which to him were dear
Were from beyond the river calling.

Each day but brought the day the nearer—
The ending of a life of beauty,
The ending of a life of duty—
And stronger grew his sight, and clearer.

Pain could not dry the well of feeling;
And when he whispered in his prayer
The words of comfort, "Over there,"
Was God the life beyond revealing?

Above the reach of human cunning,
Thank God! and whether we are going,
Beyond the reach of present knowing,
There are communications running.

We pray in confidence, believing
That what we ask in faith of Thee,
Shall, Father, in Thy good time,
Be the measure of the soul's receiving.

And so, while death the end was bringing,
Joy was the burden of his prayer;
And "over there" and "over there,"
The soul and measure of his sighing.

And as he felt that he was going,
Was going to a life so fair,
The passage to the "over there"
Seemed to his radiant and glowing.

His was a life of godly living;
This life to him was dear and fair;
But there was in the "over there,"
To him, a life more worth the having.

What came within his range of hearing
We may not know; but we clear
That it was growing sweetly dear—
"Over there" which he was nearing.

When fading in this world of beauty,
Death has no terrors by the way;
For him whose life through every day
Has been a life of loving duty.

And so the good man, patient lying
In something sweeter than a dream,
Heard music from beyond the stream—
The "over there"—when he was dying.

So death to him was but the portal
Through which he reached the "over
there."

The land celestial, sunny, fair—
And entered on the life immortal.

THE DAUGHTERS' INHERITANCE.

BY MRS. O. W. SCOTT.

When the time came to divide the land of Canaan among the tribes of Israel, it was discovered that one of the families of Manasseh was represented only by five daughters. And they came before Moses and Eleazar the priest, before the princes and all the congregation, asking that they might have a possession among the brethren of their father.

Of course Moses was puzzled. Not knowing what to answer, he did not venture to make a law himself—for Moses was more modest than are modern prophets; but he "brought the matter before the Lord." The answer was: "The daughters of Zelophed speak right; thou shalt surely give them a possession of an inheritance among their father's brethren, and thou shalt cause the inheritance of their father to pass unto them."

This decided the matter; and the five women afterward received their portion, unrestricted, we suppose, and perchance equalled their brethren in caring for it and developing its resources.

These Scripture facts call up a train of thought connected with more modern events, and we see to see, instead of Moses, the princes, and congregation of Israel, the great Methodist Church surveying and dividing its labor and responsibilities. Ministers have their vast field of pulpit and pastoral work; missionaries one still more vast—in extent at least—and filled, as was a part of Canaan, "with Perezites and giants"; while local preachers, class-leaders and laymen high in authority accept their privileges with the knowledge that their position is one of importance, fully appreciated by the Church.

There is also a place for those whose talents fit them to be evangelists, editors, teachers, and to fill various other offices, that none may be driven away because of no inheritance among the tribes. But lo! here come "the daughters of Zelophed" before the princes and the congregation; not with concise and ready appeal, we fear, but none the less earnestly asking for an "inheritance" with the brethren of their Father; not for land, but work; not for power, but for recognition.

That there is a necessity for this appeal seems very singular when we recall the systematic method which prevailed from the very formation of the Church. But that the question regarding woman's work was an exceptional one, we must believe. Take the matter of preaching, for instance. John Wesley writes to Sarah Crosby, who had asked for definite directions: "I advise you, as I did Grace Walton formerly: 1. Pray in private or public as much as you can. 2. Even in public you may properly enough intermix short exhortations with prayer; but keep as far from what is called preaching as you can. Therefore, never take a text; never speak in a continued discourse, without some break, above four or five minutes. Tell the people 'we shall have another prayer-meeting at such a time and place.'"

Thus was Sarah Crosby left in a shadowy region somewhere between a "thou shalt" and "thou shalt not."

Doubtless the great founder of our Church was perplexed by numberless questions, and this one, owing to its peculiar character, was difficult to meet; but had Wesley decided this one case definitely, with the same far-reaching wisdom given to others of no more importance, it might have prevented much undignified discussion and clashing of wills, as similar cases have again and again come before ecclesiastical bodies. Had it been "taken to the Lord" then, it might not have been brought before men so often. But as the limits, indefinite as they were, have been so often exceeded, many women having spoken in public "without a break" more than four or five minutes—which, knowing woman's peculiar failing, Mr. Wesley might have surmised would be the case—is it not well to ask to-day, "Is there reason why any of the daughters of Zelophed should be authorized to perform the duties of a Christian minister?"

This question should be answered either affirmatively or negatively, first, for the protection of the Church. Not that it is threatened by disaster from the most numerous and devoted of its membership, but because there have been, and must continue to be, embarrassments and difficulties of more or less importance so long as the matter is left in its present condition. For instance, any one at all familiar with a minister's experience, understands how hard it is to say "no," when a lady asks the privilege of speaking in his church, or when he is requested in a most matter-of-course way to make arrangements for her to deliver a lecture, and also to "extend the notice as far as possible."

We can but admire the courtesy usually extended even to an entire stranger; the cheerfulness with which supplementary duties are performed and general responsibilities assumed, without expectation of compensation or thanks; but an occasional case of imposition has led more than one to ask himself, "Is it right to allow any one to occupy the pulpit, who comes uninvited or unauthorized?" Gallantry may seem to require a man to do all this for a lady, but society and his congregation demand something more; and hence he cannot be expected to endorse a stranger, who comes even in the name of a righteous cause, simply because she is a woman, nor can he afford to become responsible for a possible presentation of "strange doctrines."

[To be continued.]

BETHANY.

tested, and there is a tunnel two hundred and thirty feet long, one foot in diameter, for the same purpose—a candle at the end looking exactly like a star. Old Mr. Clark has so formed the habit of work that he can never cease working as long as he lives. He and his sons were grinding away in their shirt-sleeves at glasses when I arrived. Red paint is the only thing used to grind with, and after a mouth of grinding with the hand, the glass gaining in power every day, not a tenth of a grain will have been ground off. It took a steady year at it for the glasses by which the moons of Mars were discovered, and their power can be understood when it is remembered that a microscopic photograph illegible to the human eye was easily read through at a distance of three hundred feet. Not only is the construction of these glasses required, a lens will be made untrue, and so as to distract a star seen through it, by its own weight, by the warmth of the hand touching it, or of a breath—by the animal heat, even, of a person standing near. As Mr. Clark told me of this I wondered if, in like manner, it is not from some perhaps unconscious fault in us, that celestial things seem to us so unlike what they really are.

I have not space to tell of the ingenious electric arrangement by which the foot of a burglar in the building at night, or the heat of a kindling fire, will arouse the sleepers in the homes nearby. Nor can I speak as freely as I would like of the white-haired, bright-eyed old gentleman who is his old master, tell us as often as we see him, was sixty years ago. Upon the whole, although Mr. Clark's telescopes are the best in the world, I was less interested in them than in the pre-occupies by which he was made what he is. He is vastly more remarkable than any telescope he will ever make. —*Sunday Afternoon.*

GOD'S LOVE.

ROMANS VIII, 32.

BY DETA THAYNE.

For God so loved the world!—to me this thought is very sweet—He gave His only Son to be a ransom all complete.

For us He died! Oh, precious death By which we life obtain! Yes, through Him, by abiding faith, Eternal life may gain.

God loved us so, He willing gave. This wondrous sacrifice, That peace and pardon we might have, And from our sins arise.

If He so willingly bestows This precious boon on me, Will He not lift the heavy load Of sin, and from it free?

Will He not strength give to overcome Temptation, all my foes? And, if I leave this earthly home, Courage to bear life's woes?

HELPING THE NEEDY.

BY J. A. TIBRELL.

It was late in the fall, and Mrs. Berry shivered as she opened the door and peered out into the gathering twilight, for the air was chilly. Soon she heard the sound of approaching wheels, and a joyful smile lit up her face; for though no longer a young bride, she did not forget to welcome her husband when he returned home. She smiled again as she led the way into the cozy dining-room, for everything looked cheerful and inviting.

Supper was ready, and after warming his hands, Mr. Berry proceeded to show his appreciation of the good things provided.

"You are late, to-night, Charles, and you are thinking about something. Tell me what 'tis."

"Rather late, that's a fact. You see I had a heavy load on, and as I was coming up that hill in Pine Lane a part of the harness gave out, and I stopped to borrow a piece of iron to fix it with. I went into the nearest house, and it happened to be that little place where the Widow Springer lives. Well, I didn't find any line, but I did find something else. That poor woman is sick with consumption—no husband, no money, and four children to take care of. Her two little girls do about all the work there is done; and sometimes they go for days without really having enough to eat. She is a Christian woman, and she seemed so patient and truthful though I really brought tears to my eyes. It seemed to me I heard the Lord saying, 'This is one of My little ones.' I've always had an idea that the 'little ones' meant the young converts, but I see now it means any of His who are poor, or despised, or suffering—little in the world's eyes; and Jesus said something about giving even a cup of cold water to one of these little ones. Well, I didn't bring my load of wood home, but I did find something else. That poor woman is sick with consumption—no husband, no money, and four children to take care of. Her two little girls do about all the work there is done; and sometimes they go for days without really having enough to eat. She is a Christian woman, and she seemed so patient and truthful though I really brought tears to my eyes. It seemed to me I heard the Lord saying, 'This is one of My little ones.'

"I happened," said Mr. Alvan Clark, the young son of the old gentleman, who is now seventy-two years of age, "to be looking through one of our large telescopes, and I saw Sirius, the brightest star in the heavens. It is a hundred and twenty-three billions of miles away, and is four hundred times the size and power of our sun. Mr. Beschel had said that there must be something to make Sirius vary from its line of motion, and that night, sure enough, I saw the planet of its system which did it."

Young Mr. Clark was whittling a stick when he told me, and did not think it was anything very remarkable; but the French Institute awarded him a medal for it, and it made him and his father's glasses famous forever. With one of these telescopes that Asaph Hall lately discovered the two moons of Mars. Queer moons they are, not more than five or ten miles in diameter, and revolving around Mars every seven hours, but they are small and visible, however, to stay Goliath, and it is now impossible that those little brick-bats, to speak of moons may kill the grand nebular hypothesis, which has been a sort of religion of astronomers for so long. The moons move altogether too rapidly to be accounted for upon that theory, Mr. Clark told me.

In the factory I saw the telescope being made for Princeton College, which is to cost \$4,000, and another for the Portuguese Government, to cost \$6,000. Mr. Clark is also building another, which is to be a present from Mr. McCormick, of Chicago, to a Virginian College, which is to cost \$25,000. Mr. James Lick, of California, applied to them to make the largest telescope possible for him, but did not persist when he learned that it would cost \$180,000. The son who discovered that planet of which he hopes to make one which will have an object glass some thirty-five inches in diameter, which will be by far the largest ever made, and who can tell what it may not reveal?

In the yard are great trees pointed to the heavens in which glasses are

tested, and there is a tunnel two hundred and thirty feet long, one foot in diameter, for the same purpose—a candle at the end looking exactly like a star. Old Mr. Clark has so formed the habit of work that he can never cease working as long as he lives. He and his sons were grinding away in their shirt-sleeves at glasses when I arrived. Red paint is the only thing used to grind with, and after a mouth of grinding with the hand, the glass gaining in power every day, not a tenth of a grain will have been ground off. It took a steady year at it for the glasses by which the moons of Mars were discovered, and their power can be understood when it is remembered that a microscopic photograph illegible to the human eye was easily read through at a distance of three hundred feet. Not only is the construction of these glasses required, a lens will be made untrue, and so as to distract a star seen through it, by its own weight, by the warmth of the hand touching it, or of a breath—by the animal heat, even, of a person standing near. As Mr. Clark told me of this I wondered if, in like manner, it is not from some perhaps unconscious fault in us, that celestial things seem to us so unlike what they really are.

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Then he went on to tell what a beautiful piece of workmanship that is, and how proud we ought to feel at having the finest town hall in the country. As if marble steps and frescoed walls were better than to feed the hungry and clothe the poor! I have preached quite a sermon, and now for the application. I think you and I can deny ourselves some luxury, for the sake of helping others to the necessities of life."

"I hope you haven't forgotten our last experiment in that direction. We didn't buy that new lounge I wanted so much, and went without butter for weeks for the sake of helping the Briggess, and when it was gone, they were out again begging for broken pieces."

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"I

are suggested to the lot he has been born into. Those who feel that they are unimportant and a person of spirit goes through it mechanically only poor and unimportant. To us, we say, shake off the world as it is—a thing done well is done here only things of good are done well. The spirit of the world is the most important hindrance, but there is a spirit, who by no means despises the world, who is not nolting the household—a proper and a comfortable home. We join them with the spirit of the people is a more spirit of Content, than a nodding touches as consequence as a speech of Burke or a light, cheerful, purring speech of the world. The greater the world, the greater the housekeepers who, by their duties, a zest for the household and party for its own sake, love, have learned to have infinite will estimate of their value.

S AND GIRLS.

we, brave, boys!
and slave, boys;
at ruses,
and pitiful, knave, boys;
we, frank, boys;
money and rank, boys;
the right,
light,
board, and frank, boys;
we, be kind, boys;
and mind, boys;
play in the sun,
temper, I ween,
true refined, boys;
are, be true, boys;
and through boys;
ers the shamming,
ing" and "cramming;"
true, be true, boys!

IDOLS.

JOHN A. CASS.
keep yourselves from idols.

men make idols of their own what I mean by it in us which makes

"I won't," and makes our own way in every-
pleases other people
when we do this, we
of the will; we set up
ship it, or think more
thing else.

which I want all of
as a warning against

lived in the country
from the school-house.
father and mother, a little
Charley, and a little
was Nellie. Charley
and used to lead his

Between their home

house was a little

in storm, and the little
a roaring, rushing
erning, when the chil-
for school, their

Charley, remem-
nd by the bridge, and
ss on the stones, for it

is. Remember!"

the Metropolitans M. E.

Church are making an effort to raise

money for the Church. The debt is

large, the interest must be paid

promptly, and as our current expenses

are nearly twelve thousand dollars

every year, it will be seen that it will

do for those who worship there to be

stingy Christians. But I am sorry

to say there are many persons who

worship in all the different churches

who seem to think that the house of

God can be lighted, warmed, and a

good minister provided for them with-

out the help of their money. I am

afraid these Christians will never reach

the pearly gates, much less enter within

the heaven y m o. If a rich man

cannot enter even, how much less a

stingy Christian! The ladies have raised

quite an amount by individual effort.

Some have given up new winter dresses;

others gave to the Church the money

that was to purchase new furs; and

others still keep the old parlor furniture

and appropriate the price of new to

the house of God. On the 17th and 18th

of this month Mrs. Dr. Newman will

give, in the rooms of the large parson-

age, an entertainment for the benefit of

the church. This entertainment will

be new, rare, and unique. It will be

a "Trip Around the World," giving

views, as lif-, of all the places that

Dr. Newman and she visited during

their tour three years ago. Mrs. New-

man, and a lady friend who accom-

panied them during part of the tour,

will explain all the places.

The political barometer indicates a

storm that will commence on the 10th

of the present month. If God can hear

prayer offered in behalf of politicians,

let us pray that He may give them

all a new heart. The convention on the

16th Amendment opens in Lincoln Hall

to-day, all the leading women in this

movement being present. L. E. D.

January 3.

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